KNOX'S SECOND MARRIAGE:
The meeting of John Knox and Mary Queen of the Scots in December, 1563, when Knox was put on trial for treason, was, so far as is known the last meeting of the Reformer and the Queen. The English ambassador reported that the Queen stormed with indignation when she heard that the Reformer had married Margaret Stuart, daughter of Lord Ochiltree, who was distantly related to the royal family. It was suggested that Knox was trying to worm his way into the royal family.

Knox was married to the daughter of Lord Ochiltree on Palm Sunday, May 26, 1564. The marriage came at a time when Knox had lost many of his friends. Ochiltree was one of the few who had, in his quiet way, stood by him in every trial. Ochiltree was one of the poorer lords and a man of little social or political influence. Occasionally he would even have to borrow money from his son-in-law. He was a quiet but loyal admirer of the Reformer.

The marriage caused much tongue wagging in Scotland and abroad. Knox was a widower of fifty. Margaret was barely seventeen. Ramanists denounced the marriage as monstrous. There were stories that the preacher used magical arts to win the young girl.

The marriage proved quite happy. Margaret adored her husband and was very proud of him. She discharged her duties with diligence and affection. She made him a very good wife and bore him three daughters, Martha, Margaret, and Elizabeth. All three later married well. Martha married Alexander Fairlie, the son of a friend of her father. Margaret married Zachary Pont, the son of a minister; her husband became Archdeacon of Caithness. Elizabeth married a minister, John Welsh, who became famous for his opposition to the ecclesiastical policy of King James VI; for this opposition he was imprisoned and exiled. It has been claimed that John Witherspoon, who signed the American Declaration of Independence, was a descendant of John and Elixabeth Welch.

After his marriage Knox reduced his role in public life. He was tired of duplicity and intrigue. He found happiness and peace in his wife and children. Her artless laughter soothed him. Her simple earnestness brought him peace.

Knox's sons lived with their mother's people in Northumberland in England in order to secure better educational advantages. Both entered Cambridge University only eight days after their father's death—they were 15 and a half and 14. Nathaniel died at Cambridge in 1580. Eleazer had a distinguished educational career and became Vicar of Clacton Magna in Colchester.

MARY STUART'S MARRIAGE TO DARNLEY:
In 1564, at the suggestion of Queen Elizabeth of England, the Earl of Lennox, who had been banished from Scotland in 1545 for treason, was allowed to return to Scotland and to reclaim his forfeited estates. The following spring (1565) both queens encouraged his son, Darnley, to return to his native land. Darnley, through his mother, was a great-grandson of Henry VII, and a cousin to Mary Stuart, and next to Mary
Stuart in the line of succession to the English throne, Darnley was a Catholic. Almost immediately talk spread of the possibility of marriage between Mary and Darnley. The proposed marriage raised the question: Would he be willing to change his religion if the reward be the two thrones? He was the guest of both Moray and Maitland, heard Knox preach, and danced with Mary. Within a month Mary was considering him for a husband. Political considerations were soon overshadowed by Mary's personal predilection which turned into passion. Elizabeth opposed the marriage. Moray and Maitland cooled to the idea. The Protestants were filled with fear. Knox viewed the marriage as part of a Roman conspiracy. The marriage was encouraged by David Riccio, the Italian foreign secretary employed by Mary. A convention of the Scottish nobility at Stirling on May 15 gave its approval to the proposed marriage. Moray, with other nobles and gentry, including Chatelherault, Glencairn, Ochiltree and Kirkcaldy, raised an insurrection to protest and prevent the marriage. The insurrection failed and the insurrectionists were proclaimed outlaws and had to flee into England. Knox preached against the dangers of papistry and prayed for the exiles. At the General Assembly of June, 1565, without mentioning the name of Darnley, the call was made for the long-postponed ratification of the Protestant statutes of 1560 if the Queen married a Romanist and for the papistical and blasphemous mass to be suppressed throughout the realm, not only in the subjects, but in the Queen's own person.

At nine o'clock at night, on July 28, 1565, three heralds stood at Mercat Cross in Edinburgh, flourished their trumpets and proclaimed Darnley, Prince Henry, Duke of Albany, and that he was to be styled during his marriage to the Queen of Scots, "King of this our Kingdom." Without the assent of Parliament the designation was illegal but Mary was so infatuated that she could not refuse Darnley anything he craved. The nuptials were celebrated in Holyrood Chapel on July 29, 1565.

Darnley did not renounce Catholicism, but he did make some show of propitiating Protestants. After his marriage, when mass was about to be celebrated, he withdrew from the chapel. Three weeks after his marriage he attended a service in St. Giles. The nineteen year old king sat in a chair opposite the pulpit. Knox warned his audience that there would be a vehement battle for Scotland. The night was coming in which no man could work. It was time for action. Repeatedly he mentioned the pestilent Papists. He suggested a parallel between Darnley and Ahab and Mary and Jezebel. Boys and women were sent as tyrants and scourges to plague the people of Scotland for their sins. With deep emotion he called to his people:

Come, my people, enter thou into thy chambers and shut thy doors after thee; hide thyself for a very little while, until the indignation pass over. Grant unto us, O Lord, to repose ourselves in the sanctuary of Thy promise until that Thou Thyself appear to the comfort of Thy afflicted and the terror of Thy enemies."

The young king did not like the sermon. He left in a huff and rode off to go hawking. That afternoon Knox was forbidden to preach in Edinburgh at any time while the King and Queen were present at court. The Queen banished from her Court and Council the more zealous Protestant nobles and replaced them with men favorable to the restoration of Romanism. Knox called on the faithful of all congregations to contribute
more toward the needs of the ministers and the poor. In November and December the Queen openly declared herself the maintainer of Papists. Influential nobles attended mass in her chapel. Catholics flocked to Edinburgh. Friars received permission to preach publicly in the capital. News came that the Council of Trent had called for the new religion to be utterly exterminated. When the General Assembly met on December 25, 1565, Knox was commissioned to proclaim a General Fast on two successive Sundays to escape the plagues and scourges of God. Knox and Craig were appointed to work out plans for the Fast. It was a critical time for the Reformation in Scotland. Knox's powerful preaching stirred such a powerful popular antagonism to Rome that the Queen dared not provoke open conflict. The Assembly had commissioned Knox to go on a preaching tour in the South. His first daughter, Martha, was born.

THE MURDER OF RICCIO:

The power of Riccio over Mary and her Court became obnoxious to Darnley and to both Protestant and Catholic nobles. The Protestant nobles blamed him for influencing Mary to turn from her earlier policy of acquiescence in the Reformation to her plans for the restoration of Romanism. The Catholic nobles resented being superseded by a foreigner. Mary's feelings for Darnley had cooled. She had found him vain, selfish, and politically incompetent. He was disagreeable and vicious. Darnley resented Riccio taking his place as Mary's adviser and feared he might replace him as husband. The nobles encouraged his fears.

Darnley and Lennox entered a plot with Morton, Ruthven, Lyndsay and other nobles to remove the hated Italian. In the compact Darnley was promised that he would receive the Crown Matrimonial; Moray and the other exiles were to be pardoned and restored; the Reformed religion was to be maintained and confirmed. The first proposal was that Riccio was to be tried and sentenced by the nobility. Darnley insisted on assassination.

On Saturday night, March 9, 1566, Darnley and a group of nobles burst into Mary's bedroom, dragged Riccio from her presence, and filled his body with dagger wounds.

Mary behaved with great cunning. Hiding her anger, she won Darnley's heart back. She secured from him the names of his fellow conspirators. The nobles had taken possession of the palace and had imprisoned Mary in her room. The Earl of Moray (Lord James) returned to Edinburgh with his men. Mary with the help of Darnley escaped to Dunbar. Nine days after the murder of Riccio she returned to Edinburgh with a great show of military force in the streets of Edinburgh. Seventy-one were summoned to answer the charge of complicity in the murder of Riccio. Those who had actually participated were outlawed; the others were received back into the Queen's favor on sufferance. The Queen did not forgive Darnley but affected to believe that he was merely a tool in the hands of others. She persuaded her worthless husband to renounce the compact and to join Huntly and Bothwell in prosecuting his former allies. Morton, Ruthven and some of the conspirators were able to escape across the border.

Knox regarded the assassination of Riccio as just punishment of a vile knave and enemy of God's church. He stood by the nobles, comparing their deed to the murder of Cardinal Beaton some twenty years earlier. He mourned the dispersion of God's people and the banishing of good men. He attributed the triumph of the unworthy to a decline of the people from the purity of God's Word and to their following the world
and shaking hands with the Devil and idolatry. Knox retired to Ayrshire, his wife's country, where for some five months he spent most of his time working on his History of the Reformation in Scotland. He was absent from the General Assembly in June. His assistant, Craig, ministered to the faithful in Edinburgh.

THE BIRTH OF JAMES VI AND MARY'S ESTRANGEMENT FROM DARNLEY:

On June 19 a son, the future James VI, was born to Mary and Darnley. In spite of the birth of the son, by autumn Mary was completely estranged from Darnley. In the prosecution of the assassins she had been thrown much with a Protestant noble, James Hepburn, Earl of Bothwell, a rough, licentious but brave and loyal soldier. Mary was more and more attracted by his rough strength which stood in strong contrast to her weak husband. Bothwell and Mary began to plot to get rid of Darnley and Bothwell's wife. Their plan was to restore the Archbishop of St. Andrews who was to declare the marriage of Bothwell and his Countess null and void on the grounds of consanguinity and also to grant Mary a divorce from Darnley. These were necessary preliminaries to the marriage of Bothwell and the Queen.

KNOX'S RETURN TO EDINBURGH AND HIS VISIT TO ENGLAND:

In September, 1566, Knox visited St. Andrews. He called a meeting of over forty ministers and professors to consider a request from Beza of Geneva for an approval of the Second Helvetic Confession. The St. Andrews Convention cordially approved the Confession declaring that it rested on Holy Scripture and was what had been taught in Scotland for the last eight years. The Convention added a note that the festivals of the Lord's Nativity, Circumcision, Passion, Resurrection, Ascension, and Sending of the Holy Ghost had no place among the Scots because they dared not celebrate any feast day not prescribed in the divine oracles. The General Assembly that December ratified the St. Andrews convention.

In late September Knox returned to Edinburgh. At the General Assembly on December 25, 1566, he led in denouncing the reinstatement of the Archbishop of St. Andrews. He was declared to be an enemy of Christ and cruel murderer of dear brethren. Also the Assembly approved a letter to the Bishops and Pastors of God's Church in England protesting the deprivation of the clergy who had refused to wear the vestments prescribed in Parker's Advertisements. The Church of England was recognized as a sister church but was urged to remember "that tenderness is a scrupulous conscience." The letter called for Christian charity and denounced Romish rags and dregs of the odious Romish beast.

The Assembly granted Knox permission to go to England to visit his sons and to do other business which probably was the delivering of the Assembly's letter. Knox was instructed to return to Scotland in time for the June Assembly.

Knox's sons, Nathaniel and Eleazer were ten and nine years of age and were living with maternal relatives while pursuing their education. It had been twelve years since Knox had served as a minister of the Church of England.

THE MURDER OF DARNLEY:

While Knox was in England events moved rapidly. Mary had become alienated from her husband. Bothwell was leading a conspiracy to rid Mary of Darnley. The queen visited Bothwell at his castle. On her return she became very ill. Darnley paid her a brief visit and went hunting and hawking. There were rumors that Darnley was plotting the
death of both Mary and the young James. Mary allowed Bothwell to be present at the baptism of James but Darnley was not allowed to attend. Darnley became ill with smallpox and while he was recovering Mary had him moved from Glasgow to a house on the edge of Edinburgh. She spent part of the evening of February 9, 1567, with Darnley. Early on the morning of February 10 the house was blown up with gun powder and Darnley's dead body was found. Public opinion charged Bothwell with the murder and it was widely believed that Mary was a party to the whole affair. Mary heaped honors upon him. On April 24, while Mary was making a journey into the country, Bothwell with a show of force took her captive. On May 3 the Roman church granted him a divorce from his wife on the grounds of adultery. On May 15 Bothwell and Mary were married by Protestant rites.

The affair raised general hostility against Mary from both Protestants and Catholics. It even robbed her of Catholic sympathy in England and on the continent. Catholics and Protestants joined in raising an army as a national protest against misgovernment and crime. At Carberry Hill in Midlothian the Queen's forces were defeated and fled. Bothwell fled. The Queen was taken prisoner. As she was taken into Edinburgh outraged crowds shrieked insults and shouted, "Burn the whore!" On June 16 Mary Queen of Scots was imprisoned in Lochleven Castle.

THE CROWNING OF JAMES VI:

Knox returned to Scotland in time for the General Assembly on June 25 as he had promised. In the Assembly the nobles were divided into two camps. One party that included the Earls of Morton, Mar, and Glencairn and Lords Lyndsay, Ruthven, Ochiltree, Kirkcaldy and many others called for the deposition of Mary and the coronation of the infant Prince with a regency. It was the party of Moray but he was away in France at the time. The other party led by Argyle included the Duke of Chetelherault, the Earls of Huntly, Argyle, and Crawford, Lords Boyd, Herries, Maitland, and others. They were willing to restore the Queen if she would cease any connection with Bothwell. Elizabeth sent Throgmorton to Edinburgh to urge Knox to be lenient. Knox preached daily that the only way to escape the wrath of God was to bring the Queen to justice for her crimes. The Assembly adjourned until July 20 to allow investigation. Knox called for a public Fast that was held on Sunday, July 13.

When the Assembly met again on July 20 it was clear that the party calling for the deposition of the Queen was supported by public opinion. A conference was arranged between representatives of the nobility and delegates of the clergy. With no one to call Parliament the Assembly controlled the country. Sixty articles were drawn up by the conference and signed by over sixty lords, by commissioners of the burghs, and by representatives of the ministers. The murderers of the king should be tried and punished. The queen was to be deposed and her infant son was to be crowned king; a regent should be appointed. There had been rumors that Bothwell had planned to kill James. The infant king was to be protected from all harm.

Mary was forced to abdicate in favor of her infant son, James, while the General Assembly was still in session. A few days later, at Stirling, on December 17, 1567, the infant was crowned King James VI of Scotland, in the Greyfriars' Church by the Earl of Atholl. The Earl of Morton and Lord Home took an oath on behalf of the young king that he would maintain the Protestant religion. The Bishop of Orkney, who
had become Protestant, anointed the king. Knox preached the coronation sermon taking his text from the story of young King Joash in II Kings. The Earl of Moray was appointed Regent. A Hamilton faction remained loyal to the Queen and looked for opportunities to make trouble for the Regent's party. When Parliament met in December, 1567, it ratified what had been done. It also passed the acts against Romanism and favoring Protestantism that had been proposed by the Convention of 1560 which the Queen had refused to ratify. The Reformed Church was finally constitutionally established in Scotland. Parliament went on to provide that all teachers in the schools, colleges, and universities had to subscribe to the Reformed faith or be removed. Provision was made for the salaries of the ministers to be the first charge from the thirds of ecclesiastical revenues and there was talk of undertaking to restore to the church its patrimony. Parliament enacted that kings, princes and magistrates at their coronation must take an oath to maintain the true religion and to abolish all false religion.

John Knox, prematurely old, rejoiced that at last victory had been won. In February, 1568, he considered his work finished and proposed to return to his congregation in Geneva. He soon learned there were still great battles to be fought.

THE END OF MARY STUART QUEEN OF SCOTS:

On May 2, 1568, Mary Stuart escaped from Lochleven. With the aid of a lad of sixteen, Willie Douglas, she walked through the door of the castle disguised as a servant. Her escort locked the castle door from the outside and rowed her across the lake, dropping the castle keys in the water. Mary, not yet twenty-five, rallied her supporters, but they were defeated by the troops of Moray. Mary fled to England where she was put in mild and polite imprisonment by Elizabeth. For twenty years she remained in house arrest, moved from castle to castle, as the center of Catholic plots against Elizabeth. In 1569 there was a plot led by the Duke of Norfolk in the northern districts of England. The revolt was put down and Mary was moved to a safer prison. There was another conspiracy to assassinate Elizabeth and put Mary on the throne in 1583. More serious was the Babington plot in 1586. It had the backing of money sent by Philip II. Walsingham's spies gathered evidence that Mary was involved in the plot. Elizabeth's ministers had long demanded the death of Mary. The Babington plot made it clear that Elizabeth was not safe as long as Mary lived. Elizabeth finally ordered Mary Queen of Scots beheaded at Fotheringhay Castle in February, 1587. To his own death John Knox had regarded her as the bewitchingly beautiful and cunning whore of Babylon, the offspring of the dragon, the Antichrist, and the tormentor of God's elect.

THE DECLINING YEARS AND FINAL DAYS OF JOHN KNOX:

The Marian party was able to hold Edinburgh Castle and some among both common people and nobles continued to look to her with affection. There were constant threats against the life of Knox. It was a severe blow to Knox when the Regent Moray was assassinated on January 23, 1570. The Earl of Lennox became regent and was soon followed by the Earl of Mar. Scotland was filled with strife. The King's party weakened and the Queen's party became very troublesome. There was great strife over the support of the ministers. In the autumn of 1570 Knox suffered a slight stroke that affected his speech. Rumors spread that he would never preach again but he soon recovered and was back in his pulpit. One evening a shot was fired through the window at the place where Knox usually sat. He happened to be out of the room. His house was placed under guard. On April 30, 1571, Kirkcaldy, leader of the Marian forces
in Edinburgh Castle, ordered all enemies of the Queen to leave town within six hours. Finally on May 5, 1571, Knox's friends persuaded him to move with his family to St. Andrews, where they lived in the priory.

Knox was thrilled to mount the pulpit where he had begun his preaching. His sermons created great excitement among the students. Daily he visited with them on the campus. He worked on his History.

At the end of July, 1572, a truce was concluded between the political parties in Edinburgh and Knox's old flock begged him to return. On the last Sunday of August, 1572, he preached again in St. Giles. His voice was so weak he had to be given a little pulpit in a corner and only a few could hear. On September 7 Knox wrote to Lawson of Aberdeen, who was to be his successor in Edinburgh, to come quickly before it was too late. On the first day of September Knox, who had just received news of the Massacre of Saint Bartholomew's Day in France, preached in St. Giles. At the beginning his voice was only a whisper but it increased to thunder as he branded the king of France a murderer.

On November 9, 1572, Knox inducted Lawson as his successor in St. Giles and then returned to his home for the last time. His wife and secretary daily read to him his favorite passages. He quietly passed away on Monday evening, November 24, 1572. He was buried in the churchyard of St. Giles on Wednesday, November 26, 1572. A great crowd of nobles and common people attended the funeral. At the graveside the Regent, Morton, uttered words that became his epitaph, "Here lies one who neither flattered nor feared any flesh."

ANDREW MELVILLE, THE PERFECTOR OF SCOTCH PRESBYTERIANISM:

The work of completing the organization of Scotch Presbyterianism was carried on by Andrew Melville. He had been a student at St. Andrews and at the University of Paris. He studied Greek and Syriac. He studied Law at Poitiers. Beza invited him to Geneva where he occupied the chair of humanity. In 1574 he returned to Scotland to be principal of Glasgow University. He revised the curriculum. He reformed and reconstructed the university at Aberdeen. He became principal at St. Andrews in 1580. He was the moderator in the General Assembly of 1582. Melville was the leader in the battle to replace the presbytery with episcopacy. He perfected the organization of church, presbytery, National Assembly marked by the careful balance of power between laymen and clergy that became one of the distinguishing characteristics of Scotch Presbyterianism. Another distinguishing characteristic was the scholarly ministry of the church. The Scottish church became known for hard thinking in theology and rigid discipline. Throughout its history it would be marked by fierce splits and theological disputes.